

1567
*Publick Deliverances wrought by the
Power of GOD.*

A
S E R M O N

PREACH'D AT

Greenwich; and at Christchurch,

L O N D O N;

On Sunday the 29th of May, 1715.

B E I N G

The Day of Thanksgiving for the Re-
storation of King *Charles II.* and the
Royal Family, &c.

K
By JOHN TURNER, D. D.
*Vicar of Greenwich, and Chaplain to His Royal
Highness GEORGE, Prince of WALES.*

Publish'd in his own Vindication.

L O N D O N:
Printed for JOHN WYAT, at the *Rose* in
St. Paul's Church-yard. 1715.

Publick Debentures are bought by the
Power of G.D.

S E R M O N



On Sunday the 23rd of May 1773

The Day of Thanksgiving for the Re-
formation of King Charles II. and the
Royal Family &c.

By JOHN TURNER, D.D.
Rector of St. Paul's Church, London

Printed by J. DODD, at the Theatre Royal, in Pall Mall.

TO THE
READER.

THIS Sermon was not made with a design of Printing it. The Clamours and Outcries of some Men at London have brought this upon me. I am very conscious of the unaccuracy of this Performance, and had that been the great Reason of the Offence it gave, I must silently have submitted to the justice of the Censure. But when I found that the Zeal I had express'd for the King and his Government was the displeasing part of it, I was perswaded to let the World see whether there be any thing in it which deserves the scurvy Treatment that I have met with on its account.

I have carefully avoided all undecent Reflections on any Body, and have only taught my Audience how much we are bound in Duty and Conscience to Honour and Obey, and support the King. If this be a Crime, fare-

TO the READER.

wel all the boasted Loyalty and Allegiance of the Church of England. To speak respectfully of the King on the Throne, by whom, under God, we have been happily preserved, and who has not done any one thing against our Constitution, but many things to our Advantage both in Church and State, cannot be highly Displeasing and Offensive to any; but to Those only who are in another Interest, and for another King and Government. If this be the Case, I am pleased that I preached this Sermon, to let such Men see the Danger of the Sin that they are running into, and the Misery that they are contriving to bring upon their Country.

PSAL.



PSAL. LXVIII. xxxiv. xxxv.

Ascribe ye the Strength unto God, his excellency is over all Israel, and his strength is in the Clouds. O God thou art Terrible out of thy Holy Places; the God of Israel is He that giveth Strength and Power unto his People; Blessed be God.

Or, as it is in the old Translation.

Ascribe ye the Power to God over Israel, His Worship and Strength is in the Clouds. O God, wonderful art thou in thy Holy Places, even the God of Israel; He will give Strength and Power to his People: Blessed be God.



THIS Psalm is thought to have been written with a two-fold View. *First*, With respect to some remarkable Providences in favour of King David and his Government: And then with regard to the Exaltation and Kingdom

dom of Jesus Christ the Son of *David*. With respect to *David*, it begins with a solemn Form of Prayer and Thanksgiving, invoking God's Blessing and Protection, and giving Him Praise and Glory for the greatness of his Power. *Let God arise, and let his Enemies be scattered; let them also that hate Him flee before him. O Sing unto God, and sing Praises unto his Name. Magnifie Him that rideth upon the Heavens, as it were upon an Horse; Praise Him in his Name, and Rejoyce before him.*

After this, he proceeds to a recital of several Blessings and Gracious Deliverances of God's People, ever since he had taken them into Covenant with him.

He mentions particularly the Power of God over them, and his Goodness to them, when He led them thro' the Wilderness. *O God, when thou wentest forth before the People, when thou wentest thro' the Wilderness, the Earth shook, and the Heavens dropped at the Presence of God, &c.* Thus he goes on in Poetick Strain and lofty Raptures, enlarging on the wonderful Operations of God, and setting forth the glorious Victories, and unheard of Successes that He had blessed them with against all their Enemies. In contemplation of which, He promises to his People Deliverance out of all their Distress, and an happy state of Tranquillity and Quiet. *Tho' ye have lien among the Pots, that is, in the basest condition of Slavery and Bondage, yet shall ye be as the Wings of a Dove that is covered with silver Wings, and her Feathers like Gold, Flourishing and Glorious.* To confirm
their

their hope of this he Proclaims again the greatest of Gods Power. *The Chariots of God are* ver. 17
Twenty Thousand, even Thousands of Angels, and the Lord is among them as in the holy place of Sinai.
 Then he again breakes out into Praises; Praised be the Lord daily, even the God who helpeth us and poureth his Benefits upon us. He is our God, even ver. 19
the God of whom cometh Salvation, God is the Lord by whom we escape Death. The Lord hath ver. 20
said, I will bring my People again as I did from ver. 22
Babylon, mine own will I bring again as I did some time from the deep of the Sea. Alluding to this delivery of the *Israelites*, from the Power and cruel Persecution of *Pharaoh King of Egypt*, when he led them thro' the *Red-Sea*.

Let us in these Meditations Remember, that we also of this Church and Nation, as tho' we also were the *Israel* of God, have had a long scene of most gracious Providences, and Repeated Deliverances from the greatest and most Threatening Dangers.

Let us Remember, that besides the Miseries and Confusions of the late Civil War, We also have been most graciously and happily delivered from a Calamitous state of Misery and Bondage by the Reformation. From Popish Superstition and Tyranny; much worse than that of *Egypt*, as it tends to the Ruin of both Body and Soul too. That in this Deliverance, our Fore-Fathers were conducted thro' a *Red-Sea* of Blood, even the Blood of Martyrs; those Holy Men, the first Reformers of our Church; who after the Examples of our Savi-
 our

our and his Appostles, Sealed the truth with their Blood, and were constant unto Death.

Let us Remember also that in a continual Enmity to us, and to our holy Faith, we have met with Repeated Attempts, and most violent Opposition from our Neighbouring Idolatrous Kings. From *Pharoah* King of *Egypt*, from the Kings of *Basan* and of *Moab*; I mean from Powers who have laboured, by Curses and Inchantments; but much more effectually, by Persecution on one Hand, and by Debauchery and Immorality on the other, to oppress us and to bring us to Destruction. Nay even the Confusions of that execrable Civil War, from which the Providence of God as on this Day happily set us free: Altho' they began from another Quarter, yet they were industriously promoted under several Disguises and hypocritical Dresses, by the cursed Faction of *Rome* and her Adherents. And all these things I think ought to be remembred on this joyful Day of our Deliverance and Thanksgiving.

But let us return, and see how the Psalmist proceeds in Glorifying God. He elegantly sets forth the Happiness of *Israel* in the Peculiar Presence of God among them; in the Ark of the Covenant, which as it seems from several passages in this Psalm, was at this time carried before them; and in that occasion he again Renews his Praises. *Sing unto God, O ye Kingdoms of the Earth; O sing Praises unto the Lord. Who sitteth in the Heavens over all from the beginning, Lo He doth send out his Voice, Yea and that a mighty Voice.* He alludes here, no doubt to the
Thunder

ver. 32

ver. 33

Thunder and the Lightning, and the terrible manner of God's appearing to *Moses* in the Mount. And from the Consideration of all these things he makes this Conclusion : *Ascribe ye the Power to God over Israel, his Worship and Strength is in the Clouds &c.*

I have thus considered this Psalm and this Text, as they have Relation unto *David*. The Psalm is also by most Interpreters referr'd to *Jesus Christ* the Son of *David*. And there is this good Reason for it ; which I think, becomes a standing Rule in the Spiritual and Evangelical Construction of Prophecies. *viz.* When they have a plainer, a juster, and much more exact Completion in their Spiritual Sense ; than what they are found to have in the Natural or Literal one. And thus there is no doubt but that some Passages of this Psalm were intended peculiarly to refer to the Exaltation of *Jesus Christ* into Heaven, and to the coming of the Holy Ghost thereupon.

Thus when it is said, *ver. 11. The Lord gave the Word ; great was the company of the Preachers.* *ver. 11.*

This is a passage more remarkably fulfill'd in the Number of Divine Prophets and Preachers of the Gospel, that were found and made such by the plentiful Effusion of the Holy Ghost upon *Christ's* Exaltation into Heaven, than in any literal Application to the History and Passages of *King David's* Reign. So also *ver. 18. Thou hast ascended on High, thou hast led Captivity Captive and received Gifts for Men.* *ver. 18.* This has so plain and certain a relation to the Gifts of the Holy Ghost conferr'd on the Apostles, and their Followers ; that it is mentioned and cited by St.

Paul to this very purpose ; as fulfilled in those various Gifts and Graces which were conferr'd on the Apostles and Prophets and Pastors of Jesus Christ. *Eph. iv. 8. 11.* There are other passages of the Psalm that will bear a like application. But that I may not be too tedious in explaining it ; I shall content my self to observe ; that in this View, and in this Consideration also, we are bound to give Praise and Glory to God ; and to own all our Spiritual Mercies and Blessings as derived from him, from and by the Power of Jesus Christ our Lord. *Ascribe ye the Power to God over Israel, his Worship and Strength is in the Clouds, &c.* In these Words we have.

I. A Solemn acknowledgment of the Power and Dominion of God over his Church.

II. We are here taught to ascribe all our Mercies and Gracious Deliverances to the influence of that his Power and Government. And

III. *Lastly,* This is laid down as the Foundation, of all our Devotion in Religious Praises and Thanksgivings. I shall speak of these in their order, and then make Application of them to the Business of the Day.

I. We have here a Solemn acknowledgment of the Power and Dominion of God over his Church. I say over his Church ; for so a learned and

and Judicious Interpreter tells us, the Words *Calvin.*
 were intended to be understood ; by *Dauids*
ascribing the Power to God ; he do's not say, over
 all the World, tho' that is literally true ; but
 more particularly *over Israel* ; whom he had ta-
 ken into Covenant with himself, upon the Con-
 dition of their Constancy in a Religious and holy
 Worship of Him. So again, *Wonderful art thou*
O Lord in thy Holy Places i. e. ; in thy Sanctuary ; *ver. 35.*
 in thy Church and the Place, or People among
 whom thou art Worshipped, and where *thine Ho-*
nour Dwelleth. In which passages the Royal
 Psalmist seems to confine his Thoughts of Gods
 Power and Strength, to those Particular Exer-
 cises and Effects of them, which he had obser-
 ved in Favour of Gods own Church and Peo-
 ple. Many of which Blessings, he had Glanced
 at, and made mention of above in several Ver-
 ses of this Psalm.

Consequently, then he do's not here speak
 of Gods unlimited Power and Strength abstract-
 ly considered, but rather of this Exercise of
 them in his Government. Thus his Power in-
 cludes Dominion and Protection, and a care-
 ful and wise Exercise of his Authority. So that,
 tho' his Power is Immensely Great, Unlimited,
 Universal, and extended over all the World,
 and over all Nations upon Earth : Yet, I say, a-
 gain, when he here Limits and Confines his
 Thoughts to Gods more particular Power over
Israel his Church : He plainly intends that God
 Rules over that with a more peculiar Care ;
 with a more singular exercise of his Dominion

and Authority, in Favour of his Beloved and chosen People.

This is the Doctrine that King *David* here sets forth for the Comfort and Consolation of all those Religious and holy Persons who are in Covenant with him ; and that Faithfully serve him, and Conscienciously obey him. That altho his Power is Infinite, his Dominion Universal ; and his Providence over his Works, and all his Creatures without Exception : Yet that he has a more peculiar Regard to, a more watchful Eye upon, and a more tender care over those whom in the Priveleges of his Covenant, and the peculiarity of his Favour he stiles his own. *Isa. 43. 1. Fear not O Israel I have Redeemed Thee; I have called thee by my Name, and Thou art mine. Psal. 144. 15. Blessed therefore are the People that are in such a Case, and Happy are the People who have the Lord for their God.* It is to this that the Royal Psalmist thro' all this Psalm, ascribes the Wonderful Operations and Miraculous Providences in favour of the *Jewish Church and Nation*. It was this that made *Baalam* the Prophet to declare, *There is no Inchantment against Jacob, nor any Divination against Israel. How shall I Curse whom the Lord hath not Cursed, and how shall I defy whom the Lord hath not defied.* The People or Nation, whom God for his Covenant and true Religions sake, takes under his own peculiar Dominion : They are always safe under his Protection, and no Weapon, no Designs or Attempts form'd against them shall ever prosper or succeed.

Permit

Permit me to add here; that the Christian Church is now in this very manner under the peculiar Dominion and Authority of Jesus Christ its Head. Who being exalted to Gods right Hand, has *all Power, and Authority committed to him both in Heaven and on Earth.* *Mat. 28, 18.* And to him in a more particular Manner are we to ascribe all Strength and all Rule over our *Israel*, and our *Sion*. His *Honour*, his *Majesty* and *Dominion* are in the Clouds. *Wonderful art Thou O Blessed Jesus in thy holy Place; and Blessed be the Lord God our Redeemer.* To him and to his watchful Eye and constant care over us, we are to ascribe the Blessing of this solemn Day, and all the Gracious and Wonderful Providences with which God has so often favoured, and by which he has so constantly preserved this our Church and Nation. But what I am now mentioning is the

II. Second Observation from the Text. *Viz:*

A That as God do's Rule over his Church and People with singular Operations of his Power in their Defence: So to this are to be ascribed all the Extraordinary Mercies and Deliverances that he at any time shall Bless us with.

And this seems to be mentioned for the Instruction of the Weak, and the Reproof of the wicked part of Mankind. To teach us all, that we should not impute our Advantageous and good Successes, either to Blind Fate, undesigned Chance, or to the mere influence of Human conduct, and Human powers.

There

There is a strange proneness in some Men to overlook God's Influence on their Affairs, and to pass by with great disregard all the Operations of his Divine Hand; and almost to Deny, or at least to Dispute the Influence of his Divine Providence. If things go ill with them, they Curse their hard Fate, and proclaim themselves Unfortunate. They murmur and complain, but scarce ever employ one single Thought on the Providence or overruling Power of God.

On the other hand, if Things go well with them, and they enjoy Good by any prosperous Events, they shew themselves pleased with the happy Chance, as they call it; or they applaud the Wisdom, and Counsel, and great Skill, and Dexterity of the Agents employ'd therein, whether themselves or others. But they seldom look up unto God, nor give him any share of the Praise and Glory of what has happened to them.

This is too common with the generality of Mankind. But this is an Evil that King *David* in this Text would guard against, and earnestly labours to prevent. On other occasions of like Deliverances, he zealously disclaims all Pretences of Glorifying in himself. *Not unto us,*
Psalm 115. Q Lord, not unto us, but unto thy Name be the
1. Praise. So again, They got not the Land in Posses-
Psalm 44. sion by their own Sword, neither was it their own Arm
3, 4. that saved them: But thy Right-hand and thine
Arm, and the Light of thy Countenance, even be-
cause thou hadst a Favour unto them. As on
 these Occasions he disclaims all Glory as due to Men; so here he calls upon Mankind to acknowledge

- acknowledge and extol the peculiar Power of God in their Deliverances. *Ascribe ye the Power to God over Israel.* Or if you will thus. *Ascribe all your Safety and Preservation, and all your Blessings to the Power and Dominion of God over Israel : Acknowledge that his Honour and Strength is in the Clouds. Sing out his Praises, Wonderful art thou, O Lord, in thy Holy Places ; even the God of Israel, He will give Strength and Power to his People ; Blessed be God.*

III. The Third and last thing observable in these Words is ; That the consideration of the influence of God's Power in and over our Affairs, is the true foundation of all our Devotion to Him in Religious Praises and Thanksgivings.

I need not be long on this Head : Every one's common Reason will so far go along with me as to make them sensible, that all Men's zeal and fervour in their Praises to Almighty God, are likely to bear proportion to the Opinion which they have of the influence of his Providence in what they Praise him for. They who have but little Faith in his Providence, will have as little Warmth and Heartiness in their Thanksgivings to him. Those only will praise God with fervent and devout Affections, who sincerely own his Goodness in their Preservation, and ascribe it all to the influence of of his Divine Power and Protection.

Let us therefore now bring these Meditations home to the Business of this Day, and make the Application of them by encouraging one another to offer up to God the most devout, zealous

zealous and affectionate Adoration, for all the Mercies and Blessings that we are now assembled to give Him Thanks for.

Now, As we have seen already, that this *Psalm* was composed with a particular View upon the Advantages of Christ's Exaltation, and the Gifts of the Holy Ghost consequent thereupon: Let us remember first of all the Obligations that we are under to God on that account. And that we may be the more zealous both in our Thanks and in our Joy: Let us consider the Exaltation of *Jesus Christ* as the Exaltation of Human Nature in his Person. And that the Gifts of the Holy Ghost are the Gifts of that Blessed Spirit: By which *we are Sealed unto the day of Redemption*. As many of us, I mean, as thorough the Spirit shall mortify the Deeds of the Flesh, and bring forth the Fruits of Holiness unto God.

Eph. iv.
30.

In this Hope let us lift up our Hearts unto Him in the devoutest Praises and Thanksgivings, as the Church at this time calls upon us to do, and let us rejoyce with exceeding great Joy in it. But at the same time let us take especial care that we live as becomes those who have hope of Heaven, and in this Hope, purify our selves as He is Pure.

*This was
inserted
only at
Christ-
Church.*

We are also to bless God for the good Influence of his Holy Spirit, on all Pious and Charitable People, and particularly on Mr *Stretchly* a late Wealthy and Worthy Citizen of this City, who by his Will gave a valuable Estate to Pious and Charitable Uses: Some of it to this Parish of *Christ-Church*, but much more to *Christ's*

Christ's Hospital. And who by the same Will, appointed a Sermon to be preached annually on the Sunday after *Ascension-Day*. Both his Benefaction and the Day appointed for the Commemoration of it, invite us to raise our Thoughts up to Heaven, and to *lay up for our selves Treasure* there ; a Blessed store against the time to come, that we may thro' Jesus Christ the more certainly attain to the Pardon of our Sins and to *Eternal Life*. This is the true end and the right use of all such Commemorations. That we should learn thereby to imitate the Virtues of our Benefactors, and to follow their good Examples, that we may be partakers of Eternal Glory with them.

And now I must speak to the business of *this Day*, as it is the appointed Anniversary Festival of our Solemn Thanksgiving to Almighty God, for the Delivery of this Nation from the most Miserable *Calamities and Confusions*, by Restoring as on this Day, King *Charles the second*, with the Royal Family from Banishment, to the *Quiet Possession of the Throne*. And with them, and by that means Restoring also the *Monarchy and Legal Government*, and that happy *Constitution in Church and State*, which has always been so sure a Bulwark and Defence to our *Liberty and Religion*. And in the great Benefits and Advantages of which the *British Nation* has been for so many Ages the Wonder and the Glory of the World. The Recovery of so Excellent a Government, and so wise and happy a Constitution from the utmost Devastations

E

and

and Oppressions, from Intestine Broils and Anarchy, is a Blessing too great to be easily forgotten, and too valuable to be passed by in Silence. It was apparently God's Act, and it is a Wonderful instance of the Goodness of his Providence that it was accomplished without the Sword and Bloodshed. It is *Marvellous in our Eyes*, it ought to be had in *Remembrance* that we may give to *God* his *Praises* due.

It would cast too black a cloud over the Glories of this *Bright Day*, to look back and observe how the small *Beginnings of Discontent* among our People were carried up to so great a height, as to break out into an *Universal Civil War*, into a lamentable Scene of Bloodshed and Slaughter; into Battles, in which whatever side got the better, the Nation Bled for it and all were worsted by it.

I will content my self with saying that we were gone so far into *Misery and Confusion*; that that it is a wonder those extremities of Mischeif did not end in the final and Irrecoverable Ruin of all our *Legal Government*. But God was Gracious to us and Prevented it; by Restoring to us *our Princes, as at the first, and our Judges as at the beginning*. We acknowledge it the *Lords doing*, and we heartily Praise and Adore him for it.

Isa. 1. 26.

But how shall we approve the sincerity of our Thanks, and Glorify our God for these his Mercies in a Proper and Becoming manner. I Hope, not by *Mutiny and Sedition*; not by kicking against our *Princes*; and *speaking Evil* of

of our *Rulers*; nor by disturbing their Government, with Seditious *Tumults* and *Riots*. Not by Countenancing the Principles and Practices of *Rebellion*, at the same time that we are giving God thanks that he has delivered us from the *Great Rebellion*. I hope that *we have not so learned Christ*; nor do so understand that *Christian Loyalty* and *Religious Obedience* to *Princes*, which has hitherto been claimed as the distinguishing Character and Glory of the *Church of England*.

A more becoming way of making the Praises of this Day acceptable to God and Approved of Men, is heartily and sincerely to ascribe their Blessings to Gods Dominion and Power over us. And to shew forth his Glory by our *Actions* rather than our *Words*; and by living in a *Religious Obedience* to that Great God, who has so mightily Favoured and Protected us.

And a Deliverance of this kind do's more especially call upon us, to value highly that Religion, that Establishment, and Constitution which the good Providence of God has so wonderfully Preserved; and to forbear all future Attempts against it; and all Seditious Principles tending thereto. And to this end, we are bound to pay a constant and Consciencious *Obedience* to all our Lawful *Rulers* and *Governours*; and in particular to that *Great Good King* whom God in his good Providence has now set over us. He is now become to us the *Light of our Eyes*, and the *Breath of our Nostrils*; the *Anointed of the Lord*: Under whom thro' Gods Blessing, and under whom alone, we have Hope that we shall be Preserved.

Lam. 4

Let us therefore fill up the Measure of this Day's Solemnity, by offering to God our most Hearty Praises that He has at this time, fill'd up the Throne with a Prince that is truly and sincerely *Protestant*. And give me leave to ascribe it to the *Power* of God over our *Israel*, and to reckon it none of the least Instances of his Divine *Goodness* to us, that against *this Time* provision was made for his Majesty's *Succession*, in an *Orderly Regular* way, by the most Sacred Sanctions of our *Laws*; confirmed too by more *Sacred Oaths*; and by a *Power* essential to, and indisputably inherent in all such Kingdoms and Governments thro' the World.

By the strong Obligations of all which, that *Allegiance*, and that *Duty*, which was heretofore due to any other *Prince* upon the Throne, is now Transferr'd, and by all the Laws of God, and of our Holy Religion, as well as of our Country, is *due* to our Royal Sovereign Lord KING GEORGE. And consequently, if *Sedition*, if *Treason* and *Rebellion*, were ever Sinful against God, and Dangerous even to Damnation, they are certainly so *now*, as much as they ever were in *former Times*. And if *Seditious Practices* and *Riots* can be a Blemish and Scandal to the boasted Loyalty of the *Church of England*, they will certainly be as much so in the Reign of KING GEORGE, as of any other *Prince* that ever Ruled before him.

It were easy to shew you that what I now plead for is as much our *Interest*, and under God, as much our *Security*, as it is our *Duty*: For let the Men of the *Popish Faction* argue as artfully and plausibly for other Measures as their Subtle Inventions will enable them; it's too apparent that we had been now, notwithstanding this Day's *Restoration*, the most Forlorn and Miserable People upon Earth; had not Almighty God Wisely and Graciously prevented it, by our *Present Establishment*.

I am very sensible that I speak in a Congregation most *zealously affected* to the Church of *England*. I highly commend their Zeal for it, and I most heartily come into it. But then I would have you sensible, that the lasting Safety and Preservation of this our *Church*, must, under God's Providence, be expected from the Care and Fidelity of our most Gracious and Good KING. And that its Security is no more to be hoped for under a *Popish Governour*, than a Lamb can be secure in the Bosom of a Woolf.

No Services can secure us against such Dangers. All ~~the force of~~ the Obligations by which a Protestant People would conciliate Popish Rulers, goes for nothing. All History confirms the Truth of what I now affirm.

Under the Popish Queen *Mary*, Arch-bishop *Cranmer* was the Man by whose Mediation she her self had been saved from Death. And yet by her Authority he was put to Death only for his Religion. And those of her People who

Bish. Burnet, vol. 2. p. 241.
246.
first

first appeared in defence of her Title when it was contested, were the first that suffered under cruel Persecutions. And a certain King now alive, in the time of his Distress, was eminently defended by his *Protestant* Subjects. And yet those *Protestant* Subjects, from that very Prince, have endured greater Cruelties than were ever heard of in all the Ten Heathen Persecutions put together. And in our own Times, we have had great assurance of Protection given us from a *King*, who owned that the *Church of England* had stuck by him, and effectually prevented his *Exclusion*. But whatever there was in the Man, his vile Religion would not suffer him to be *Faithful* to his Word. From that very King we met with the hardest Usage. We cannot but remember what Fears and Terrors we were under : How we groaned to be delivered, and how even in the last Extremities, God did deliver us by a Seasonable and Happy *Revolution*.

As these Instances teach us, that there can be no possible Security to the *Protestant* Religion, and to the *Church of England* in the most Solemn Engagements of *Popish* Powers, we see herein how much we ought to dread such a Government, and by all possible Lawful means endeavour to prevent it.

And that should teach us also to offer to God our hearty and unfeigned Thanks, that when He thought fit to put an end to the *Royal Line* of our *Native* Princes, by the Death of our late most *Gracious Queen*, He was pleased to set a
Protestant

Protestant King upon the Throne: One who has neither Inclination, nor Interest to do us Harm. A Prince of great Personal *Probity* and *Fidelity*, *Honour* and *Wisdom*, *Care* and *Temper*. One whose Design it is, and who would have it the Glory of his Reign, to preserve our Constitution, and to make us an Easy and Happy People.

Let us therefore *Bless God*, and *honour the King*. Let us humbly Reverence and Religiously Obey him. Let us make it our Business, as it is our Duty, to strengthen his Government, by being heartily united in our Affections to and Zeal for him. Let us put up our Prayers to God for his MAJESTY, and for all his ROYAL PROGENY; that God would prolong his Days, and prosper his Government, and make Him and his Posterity the Glorious Instruments of our Happiness, to all future Generations.

F I N I S.

